

# CORRESPONDENCE AND POSTAL REPORTS.

## GROWING LARGER THAN THE HOUSE.

PITTSBURG, PA., Jan. 15.

It has been a long time since the readers of the EVANGELIST have heard anything from the people who live in the Smoky City. We, as a church still exist and are making some little progress both temporal and spiritual and closed the first quarter of our conference year with the following results: three by relation and fourteen by baptism. This was my first effort in revival work and our meetings lasted somewhere about four weeks. Was assisted by Bro. J. W. Smouse who gave his presence and support each evening, and preached six sermons, and in the midst of the meeting Bro. Jacob was called away to hold a meeting; but in his place we received a helper in the person of our good Bro. Henry Wise. We held the fort for five days and was just starting to make the Felixes tremble and the Agrippas persuaded. We all expected, (using Bro. P. J. Brown's expression,) to tear something loose, but the Grippe was more powerful than Bro. Henry. He had to submit and for several days suffered the most extreme pain, but being one of those self-willed and determined followers of Christ, he fought the Grippe and gathered sufficient strength to attend our love feast, which was a success spiritually and will be long remembered by those who participated. All the new converts were present and forty-three in all who enjoyed the ordinances of God's house. The next morning Bro. Henry said farewell, and we have not heard whether he has recovered or not.

The church here has had considerable sickness this winter along with the hard times. And many of our people have experienced sore afflictions, but thanks be to him who holds our lives in the hollow of his hand, all our lives have been spared up to this time. There were some who were almost at death's door, and have their house set in order waiting for the welcome plaudit of the master saying, "Child, come home." The cause here is making some progress taking all things in consideration, having no pastor since Bro. Spanogle left us, Oct. 1st, outside your humble servant. But notwithstanding the church has stood by me in my weakness nobly, and I have every thing on my side for encouragement and in return to them for their kind and noble support, may I be found worthy of the blessed Master to minister at the sacred altar and break to them the bread of life.

The Sunday school has got too large for our building, and are contemplating the pushing out of one end which will give us the required room that is so badly needed. Know of nothing more that would be of interest to the readers of our paper, more than wishing God's blessings on

all of like faith we ask your prayers in our behalf.

Yours fraternally,  
D. J. BOLE.

## WHY?

BY C. H. BALSBAUGH.

UNION DEPOSIT, PA.

DEAR BROTHER HARRISON:—Affliction obliterates party lines. "The Jews have no dealings with the Samaritans." But when bruised and naked, all our resources of body, mind and purse are at the service even of our foes. It marks a great soul to exalt sympathy above all personal convictions, preferences and dislikes. Who can hate sin as God hates it? What so inflexible as the divine righteousness? And yet this sin-aborning, sin-punishing God is made sin himself out of very pity for the sinner, and assumes all the liability of wrong-doing so as to secure our eternal immunity from the direful consequences of our presumption and folly. Oh the height and depth, the length and breadth of the love of Christ! Truly it "passeth knowledge." Eph. iii, 18, 19.

How very little we have yet learned of this blessed mystery. How rare the spectacle of unreserved self-sacrifice for the good of others, even our bitterest enemies and most unrelenting persecutors. Yet this, and nothing short of this, is the Spirit of Christ. Salvation is the annihilation of selfishness and the regnancy of God. O how pathetic, how melting, how beautiful, how overwhelming, is the sight of God on the cross! It is the great object lesson of the universe and the eternities! "Looking unto Jesus," God incarnate in crucifixion, is the one commandment that binds the elect into one like-minded brotherhood. How can I serve my fellows best, how can I make the largest, most Godlike sacrifice of myself to secure the highest interests of man to the praise of the glory of God? This is the one supreme point wherein the followers of Christ are of one mind. They may differ in a thousand matters included in the illimitable realm of truth, and yet have "this mind which was also in Christ Jesus." And we may be a unit in all established ecclesiastical requisites, and be utterly destitute of "the mind of Christ."

When I read your "Dark Days" in No. 2, I said mentally, what can I do for this heart-rent sufferer who is agonized with the apprehension of losing a darling son. I have neither "beast" to carry him to the inn, nor "two pence" to bear his expenses. But I will essay to pour a little "oil and wine" into his wounds. I will write him a letter that is both sedative and tonic. A parent's love is indeed past delineation. But it is not the summit of our moral possibilities. Love to Christ generated by the Holy Spirit so far transcends it, that parental affection in comparison deserves no higher appellation than "hate." Luke xiv, 26. Now is your opportunity to show that you

can keep awake and "watch one hour" with Jesus as he is drinking his bitter Gethsemane cup. "Not as I will but as thou wilt" is the consummation at which all divine discipline aims. You may reiterate in bitterness of soul the harrowing interrogation of Psalm x, 1. But the Holy Ghost has an answer ready for you in 1 Peter i, 7. Let no second causes, near or remote, personal or relative, rob you of the presence of God in and the sovereignty of God over all the laws and operations of nature. I may say that the majority of professing Christians are half infidel as to the absolute subserviency of all created things to the control and purpose of the creator.

Your boy is in the hands of the surgeons; but the scientific operator and his subject are under the imperative of laws whose potency is nothing less than the Divine Omnipresence. And when the doctor has done his best and failed, "faith in God" secures an expression of divine power and grace inconceivably above the ordinary processes of nature. Divine healing was once a fact, and it is not a whit less a possibility today. There is not a single factor wanting but our faith. If this is the time appointed by God for your Homer to pass hence, bow meekly and joyfully to the Divine behest, accepting with unquestioning trust the truth of Rom. viii, 28. If God is not able and ready to reduce the worst forms of sin, the greatest blunders of life, the most painful issues of evil, to the service of the highest ends of grace, we are in very deed "of all men most miserable." Not more certainly is sin destroyed by the incarnation of Christ, than its results are utilized in "perfecting holiness in the fear of God."

Christ himself, as the captain of our salvation, "was made perfect through suffering." Heb. ii, 10. The foulest deilism is wrought into the highest expression of holiness and love for our redemption. Acts iv, 25-28. How? Do we ask? Our answer is found in Rom. xi, 33, 34. Why? do we earnestly question. The Holy Spirit gives all the explication faith needs in Heb. xii, 10. Lay your dear Homer on the altar; and commit the issue to the gracious and all-wise disposal of "the Father of mercies, and the God of all comfort." 2 Cor. i, 3. Let the "afterward" in Heb. xii, 11, be your pillar of fire in your "dark days."

## A SAMPLE COPY MAKES A SUBSCRIBER.

UPDEGRAFF, IOWA, Jan. 4, 1894.

I send you the name of another subscriber. I am very happy because it is through the influence of the EVANGELIST itself that he has decided to take it. His name is one that I sent you for the World's Fair Copy, and they have been receiving it since that time.

Yesterday I was feeling quite unwell, not able to attend to my household duties; so I concluded that a

walk in the air might help me. I walked over to — a mile and a half distant. And as is our usual custom, soon began reading and investigating the Scriptures. Mr. — is a Methodist, was baptized years ago by single immersion, but of late has received new light on Christian Baptism, and now declares that if he should be baptized it would be by Trine immersion. His wife is a United Brethren and thinks any thing will do for baptism, but has a strong desire to serve the Lord Jesus, and really thinks she does.

While in conversation yesterday Mr. — remarked in a very emphatic manner that the EVANGELIST brought out some very deep thoughts. I asked him how he liked the paper by this time, and his answer was he could not get along without it. So he told me to send in his name for one year.

We have all had La Grippe, my oldest girl took a relapse, and inflammatory rheumatism set in. For eight days I had to turn her in a quilt. She was perfectly helpless below her arms. I left my bed to nurse the sick ones, and as my neighbors all had sickness in their families, I was compelled to take care of her alone, lifting and turning her night and day. She could not lie in the same position longer than twenty minutes without being moved, and so painful was the act of moving that the quivering of the bed springs would cause her to suffer. It is wonderful how the blessed Lord did strengthen me to do it all. Glory to his name. I did not expect to relate our family trials when I commenced this letter, but you would not know how wonderfully God has dealt with us, if I had not told you something of the trials he helped me to endure. I hope that yourself, Sister Harrison and Homer are well. God bless you all, and the EVANGELIST. Yours Fraternally  
LIZZIE MASTERS.

## ANOTHER KING'S CHILDREN SOCIETY ORGANIZED.

Two weeks ago our pastor, Dr. D. C. Christner, announced a meeting of the young people of the North Manchester church and community to meet in the church building Jan. 7, at 5:30 p. m. for the purpose of organizing a King's Children society.

At the appointed time, a number of young people convened and were called to order by the pastor, who was then called to the chair, with Miss Verda Smith as secretary, as a temporary organization. The constitution was then read and adopted. There were not very many present at this first effort but it was decided to organize and do the best we could, as a beginning. It was then decided to make the limitations of age run from ten to twenty-five years for the present. The election of officers resulted as follows: For president, Mr. Orva Summers; vice president, Mr. Chas. Hite; secretary, Miss Verda Smith; treasurer, Miss Clara Penrod.